CHRISTIAN WATCHMAN.

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Theological Miscellany.

WHITEFIELD'S PREACHING.

Conversations having lately been held in various circles respecting the preaching of Mr. Whitefield, it may not be unacceptable to our readers to see the following account of his public discourses, which were delivered in Boston in 1740. The narrative was written by the Rev. Mr. Prince, at that time minister at the Old South Church.

From the year 1738, we had received accounts of the Rev. Mr Whitefield, as a very pious young minister of the church of England, rising up in the spirit of the reformers, and preaching their doctrines first in England, and then in America, with surprising power and success; which raised desires in great numbers among us to see and hear him. And having received invitations to come hither, he from Georgia and South Carolina arrived at Rhode Island on the Lord's day, September 14th, 1740, and the Thursday evening after came to Boston. Next day Dr. Sewall and I made him a visit, found several ministers and other gentlemen of the town with him, and that Dr. Colman and Mr. Cooper had engaged him to preach this afternoon in their house of public worship; and in about an hour we went to the place, which quickly crowded with *two or three thousand people*. He began *with a short and fervent* prayer; and, after singing, took his text from John xvii. 2. gave us a plain, weighty, regular discourse: representing that all our learning and morality will never save us; and without an experimental knowledge of God in Christ we must perish in hell forever. He spake as became the oracles of God in demonstration of the Spirit and of power; and especially when he came to his application, he addressed himself to the audience in such a tender, earnest, and moving manner, exciting us to come and be acquainted with the dear Redeemer, as melted the assembly into tears.

Next morning, at Dr. Sewall's and my desire, he preached at the South church to further acceptance. He spake with a mighty sense of God, eternity, the immortality of the soul and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in; with the nature and absolute necessity of regeneration by the Holy Ghost; *and of believing* in Christ, in order *to our pardon, justification*, yielding an acceptable obedience, and obtaining salvation from hell and an entrance into heaven. His doctrine was plainly that of the reformers: declaiming against putting our good works or morality in the room of Christ's righteousness, or their having any hand in our justification, or being indeed pleasing to God while we are totally unsanctified, acting from corupt principles, and unreconciled enemies to him; which occasioned some to mistake him, as if he opposed morality. But he insisted on it, that the tree of the heart is by original sin exceedingly corrupted, and must be made good by regeneration, that so the fruits proceeding from it may be good likewise: that where the heart is renewed, it ought, and will be, careful to maintain good works; that if any be not habitually so careful, who think themselves renewed, they deceive their own souls; and even the most improved in holiness, as well as others, must entirely depend on the righteousness of Christ for the acceptance of their persons and services. And though now and then he dropped some expressions that were not so accurate and guarded as we should expect from aged and long-studied ministers, yet I had the satisfaction to observe his readiness with great modesty and thankfulness to receive correction as soon as offered. In short, he was a most importunate wooer of souls to come to Christ for the enjoyment of him and all his benefits. He distinctly applied his exhortations to the elderly people, the middle aged, the young, the Indians, and Negroes; and had a most winning way of addressing them. He affectionately prayed for our magistrates, ministers, colleges, candidates for the ministry, and churches as well as people in general: and before he left us, he in a public and moving manner observed to the people how sorry he was to hear that the religious assemblies, especially on lectures had been so thin; exhorted them earnestly to a more general attendance on our public ministrations for the time to come, and told them how glad he should be to hear of the same.

Multitudes were greatly affected, and many awakened with his lively ministry. Though he preached every day, the houses were exceedingly crowded; but when he preached in the common, a vaster number attended: and almost every evening the house where he lodged was thronged to hear his prayers and counsels. Upon invitation he also preached in several neighbouring towns, travelled and preached as far as York, about seventy miles north-east of Boston, returned hither, gave us his farewell affectionate sermon Lord's-day evening, October 12th, next morning left us, travelled westward to Northampton, thence through Connecticut, New York, and New Jersey to Philadelphia, and thence sailed to South Carolina.

MISTAKES IN RELIGION.

In times of religious excitement, or in seasons of the revival of genuine piety, although everlasting salvation may be sealed to the hearts of many, yet those precious visitations of God are, as they respect some, often attended with fearful consequences. These are, the danger of mistaking an impulse on the animal passions for the renewing and sanctifying influence of the Holy Spirit,—an opinion that mere terror and slavish fear of God is genuine conviction of sin, & an imagination of the sight of some visible appearance of Christ for genuine faith. As it respects the first, an impulse on the animal passions, there may be undoubtedly many such that have no connexion with vital godliness. Public speakers, who understand the arts of address, may often affect some persons of a peculiar temperament, in such a manner as to excite the involuntary tear of sympathy. This may be effected equally by the actor on the stage, as by the moving and affectionate preacher; and there may be as little religion in the latter case as in the former.—Terror may also be excited by glowing representations respecting the things of religion, where there is no genuine impression of its importance or its nature, nor any abiding conviction of the evil of sin. There may be also visions and dreams respecting the sufferings of Christ, and his appearance as on the cross, where there are no believing views of the atonement which he has made, nor any right apprehensions of the moral glory of his character. The Rev. Mr. Prince, formerly minister at the Old South Church in this town, has very justly distinguished between mere terror, and real conviction of sin, in the following passage, extracted from the Christian History, which is well deserving of deep attention.

On Friday night, July 30th, 1742, at the lecture in the South church, near nine of the clock, being very dark, there came on a very terrible storm of thunder and lightning: and just as the blessing was given, an amazing clap broke over the church with piercing repetitions, which set many a shrieking, and the whole assembly into great consternation: and yet in these displays of the Majesty of God, and terrifying apprehensions of danger of sudden destruction, neither in this surprising night, nor in all the course of thirty years, have I scarce known any, by these kinds of terrors, brought under genuine convictions. So, on the Lord's day, June third last, in our time of public worship in the forenoon, when we had been about a quarter of an hour in prayer, the mighty power of God came on with a surprising roar and earthquake; which made the house with all the galleries to rock and tremble, with such a grating noise, as if the bricks were moving out of their places to come down and bury us; which exceedingly disturbed the congregation, excited the shrieks of many, put many on flying out, and the generality in motion. But though many were greatly terrified, yet in a day or two their terrors seemed to vanish, and I know of but two or three seized by convictions on this awful occasion.

No! conviction is quite another sort of a thing. It is the work of the Spirit of God, a sovereign, free and almighty agent; wherein he gives the sinful soul, such a clear and lively view of the glory of the divine sovereignty, omnipresence, holiness, justice, truth and power; the extensiveness, spirituality and strictness of his law, the binding nature, efficacy and dreadfulness of his curses; the multitude and heinousness of its sins both of commission and omission; the horrible vileness, wickedness, perverseness and hypocrisy of the heart, with its utter impotence either rightly to repent, or believe in Christ, or change itself: so that it sees itself in a lost, undone and perishing state, without the least degree of worthiness to recommend it to the holy and righteous God, and the least degree of strength to help itself out of this condition. These discoveries are made by means of some revealed truths, either in the reading, hearing, sometimes by words of terror, and sometimes by words of tenderness: & the Holy Spirit with such internal evidence and power so applies them to the conscience, that they become as sharp arrows piercing into the heart, wounding, paining, and sticking in it, when all the mechanical impressions of frightful sounds are over, sometimes for many days, weeks and months, if not years together, until this Divine Agent, by these and other convictions agreeable to his inspired word, entirely subdues the soul to Christ, or being ungratefully treated, withdraws his convincing influence, and leaves the heart and conscience to greater and more dangerous hardness and stupidity than ever.

Such were the convictions wrought in many hundreds in this town by Mr. Tennent's searching ministry: and such was the case of many scores of several other congregations as well as mine, who came to me and others for direction under them. And indeed by all their converse I found, it was not so much the terror as the searching nature of his ministry, that was the principal means of their conviction. It was not merely, nor so much his laying open the terrors of the law, and wrath of God, or damnation of hell; (for this they could pretty well bear, as long as they hoped these belonged not to them, or they could easily avoid them;) as his laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes, their utter impotence, and impending danger of destruction; whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was both the suitable and principal means of their conviction: though it is most evident, the most proper means are utterly insufficient: and wholly depend on the sovereign will of God, to put forth his power, and apply them by this or that instrument, on this or that person, at this or that season, in this or that way or manner; with these or those permitted circumstances, infirmities, corruptions, errors, agencies, oppositions; and to what degree duration and event he pleases.

CIRCULAR LETTER

Of the Cumberland Baptist Association, held at North-Yarmouth, October 3d and 4th, 1821.

[Written by the Rev. Stephen Chapin, of North Yarmouth.]

ON THE PROPER USE OF THE MEANS OF GRACE.

Beloved Brethren,

We have great reason for mutual joy and gratitude, that we have been spared to see the close of another year. Since our last anniversary meeting, many of our companions in the kingdom and patience of Jesus Christ, have finished their course, and have received their crown of eternal glory. But we, who survive them, must hold on our way, patiently bearing trials and labours, till we are called home to our final rest. While we remain in the body, our duty principally consists *in the proper use of the means of grace.* The kingdom of heaven is a kingdom of means. It is of vast moment that we should assign to means that importance in the economy of redemption, which is warranted by the word of God. If our belief on this subject be erroneous, our practice in the same degree will be incorrect. If we ascribe too much to means, we shall employ them with an air of self sufficiency; but if too little, we shall be careless in their use, and indulge in criminal sloth.—Some professing christians rely exclusively on the immediate suggestions of the holy Ghost. Hence they lay aside nearly all means and modes, and speak and act only, when they suppose they feel the movings of the spirit. Another class admit that means should be used, but still they are slow in employing them, and fearful to say much of their importance, lest they should encourage personal merit, and eclipse in some measure the lustre of free and sovereign grace. A third portion of professors have attached such an importance to means, that they have denied the need of a direct power from God, to convert and prepare the soul for the enjoyment of heaven. But we should here stop, if we believed, that the employment of means, would in the smallest degree diminish the freeness of mercy in the salvation of the sinner. For we still retain an increasing confidence in our belief, that man is wholly depraved, that the conversion of the soul is effected by the immediate power of the holy Spirit, that the electing love of God secures the certain perseverance of the whole seed of Christ, that the atonement is the only ground of pardon, that the divine essence is one, yet existing in a mysterious Trinity, that the ordinances of the church belong only to visible believers, and that salvation must be ascribed entirely to the boundless mercy of God. These doctrines we consider to be of vital importance, and fully supported in the oracles of truth. These sentiments do not abridge human freedom, nor weaken our obligation to active obedience and personal holiness. That means are to be employed is evident from several considerations. And

1. From the *example* of Jehovah. The process, which he employed to render the nation of Israel fruitful, he compared to the management of a vineyard. He planted them in a fruitful hill, fenced them with his protecting power, he gathered out the stones, removed objects which might impede their growth, he set his vineyard with the choicest vines, he built a tower and made a wine press therein. In view of this divine culture he exclaimed, "What could have been done more to my vineyard, that I have not done in it?"

While Christ was on the earth, he organized a spiritual kingdom, and enriched it with the constant residence of the holy Spirit. Yet he appointed outward means to secure the union, the stability, the edification, and even the perfection of his mystic body. See Eph. iv. 11—13. He gave to the church some Apostles, Prophets, Evangelists, Pastors and Teachers, helps and governments, word and ordinances. All these must be employed in advancing the church in knowledge and holiness, until she gains her perfect manhood, the measure of the stature of the fulness of Christ.

2. From the requirements of scripture. Said Christ to his disciples, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work."—He gave them different talents, and commanded the porter to watch, and all to occupy, or improve their several talents, till he come.

Though God is Almighty, and can complete all his purposes, without the feeble aid of any of his creatures, yet, in great mercy, he has resolved to employ the *graces* and the *talents* of his people in carrying on his cause, and to render their faithfulness and zeal an important mean of the conversion of sinners, and of the growth of his church. That this is true must be admitted by every one, who has a moderate acquaintance with the word of God. The scriptures require certain exercises of heart, and the performance of certain duties, as means to obtain particular blessings, and for the prevention of threatened judgments.

The backsliding church of Ephesus must *remember* from whence she had fallen, and repent, and do her first works.—These things she must do, as duties, and as means of recovery; and she must not omit their speedy performance upon the pain of the removal of her candlestick, the entire destruction of her church visibility. Meditation upon the scriptures is a mean of gaining a deep acquaintance with divine truth. Hence says David, "I have more understanding than all my teachers: For thy testimonies are my meditation."

Steady attendance on the worship of God, is a mean of procuring growth in grace. "They that be planted in the house of the Lord shall flourish in the courts of our God—they shall be fat and flourishing."

Waiting upon God is a mean of the renewal of spiritual might. "They that wait upon the Lord shall renew their strength, they shall mount up with wings, as eagles; they shall run and not be weary, and they shall walk and not faint."—The soul of the diligent shall be made fat.

Daily exhortation is to be observed as a mean of preventing hardness of heart. Says Paul to the Hebrews, "Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin."

Mutual confession of faults one to another, and praying one for another, are means to obtain the spiritual healing of our souls. Says James, "Confess your faults one to another, and pray one for another, that ye may be healed." Charity to the poor and acts of kindness to the helpless and the miserable, God will reward with great light and fatness of soul. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." These are only a few out of many pertinent scriptures, which we could present, if we needed farther support. But though this duty be so clearly enjoined in the Bible, yet it may not be unprofitable to make a remark, or two, respecting the manner in which it is to be performed.

In the application of means, we must be careful to use such as God hath appointed. He knows infinitely the best what to ordain, and he must be implicitly obeyed, or his blessing will not be granted. Had the Jews sprinkled water, instead of the blood of the paschal lamb, upon the posts of their doors, the destroying angel would not have passed their dwellings, but would have slain their first born with those of Egypt. Had the bitten of Israel made and set up brazen serpents before the doors of their respective tents, they would have received no healing.—Looking at that, which was raised by divine command, was to be the only mean of recovery. Had Naaman tried the waters of Abana and Pharpar in disdain of Jordan, his leprosy had never departed from him. If we presumptuously go up to attack the enemy without the guidance of the cloudy pillar, we must expect repulse, and not the honors of victory. It was not with the armour of Saul, but with the tried sling and stone, that the beardless boy of Israel slew the proud Goliath.

We must be cautious that we do not ascribe to means any inherent and efficient power. They do not operate like natural causes. There is no necessary connexion between them and the effect produced. When the natural sun shines, all are enlightened and warmed by his beams. But the sun of the Gospel may shine with unclouded lustre, and yet the soul of the sinner may remain in the night and coldness of moral death. A knife, when applied to the flesh, will wound, and give pain. But the sword of the Spirit may be handled with the utmost skill of mortals, and yet none may be slain or hurt. It is only when it is wielded by the arm of the Almighty, that it becomes a double edged sword, piercing to the heart, and sundering soul and spirit, joints and marrow.

Means derive all their efficacy from the appointment and power of God. Some of those, which Christ employed, appeared to human sight extremely arbitrary, and much more likely to prove injurious, than beneficial. What could have appeared more unlikely to cure blindness, than to rub over the eye with a mixture of spittle and clay? Man would have supposed, that such a coarse application would have tormented that delicate organ, rather than have restored it to sight.—How strange that Christ should become *poor* to *enrich* his people! That his *stripes* should be their *healing*, and his *death* their *life*, and the grand blow to spoil principalities and powers! Indeed it appears that God meant to put the faith and obedience of his people to a severe test by requiring them to employ such means, as appeared very unlikely to produce the promised effect. One would have tho't, that smiting a rock, would have produced sparkles of *fire*, rather than floods of *water*, or that ashes, sprinkled over the land of Egypt, would have enriched the soil, rather than become boil, breaking forth with blains. Who would have believed that the simple blast of rams' horns would have shook down the strong walls of Jericho? Yet, as God ordered them to be blown, they became more destructive than all the engines of war. Who would have imagined, that preaching a crucified Saviour, and the hated doctrines of the cross, would ever be the means of pulling down strong holds, of overturning Empires of darkness, of changing lions into lambs, and servants of hell into kings of heaven! Yet so it has been in countless instances; and so it will be again. Though the appointed means may be as lifeless as Elisha's staff, laid upon the face of the dead child, producing neither voice nor hearing, yet we must not despair, but rest assured that the great Prophet will come after, and raise the breathless soul to spiritual life. Wherever is carried the ark of the testament, containing Aaron's rod and the pot of manna, Dagon must fall, and his head and hands be broken from his stump. How powerful then are the motives to be faithful and persevering in our labors, to advance the kingdom of Christ? If you feel the need of farther encouragement, look to the example of the most illustrious saints.

Moses, though he was as certain of conquest over the Amalekites, as the oath of the Lord could make him; yet he gives orders to marshal the host and to train them for battle, whilst himself and Aaron and Hur ascended the hill to engage in prayer, that their arms might be crowned with success. Indeed, he was as vigilant and active, as if he believed, that the victory depended entirely on the courage and prowess of his soldiers. Joshua believed that God had sworn to Abraham, to Isaac and to Jacob, to give to their posterity the land of Canaan; but still he raised armies, sent out spies, employed all the stratagems of war, beseiged many cities and fought many battles, that the purposes of Jehovah might be accomplished. God assured David that his son Solomon should build him an house, and he believed the promise; he did not therefore fold up his hands in sloth, with the excuse, that the decrees of heaven could not be frustrated. But he prayed fervently, and labored during the last twenty-seven years of his life in collecting materials, that this promised building might be erected. Paul on his voyage to Rome knew that not one of the passengers would be lost, yet he was as zealous in urging duty, as if he thought, that their salvation depended wholly on the skill of the mariners. When he saw the sailors attempting to make a clandestine escape, he cried out, "except these abide in the ship, ye cannot be saved."

You have not only bright examples for your imitation, but you have the promise of certain success. We do not say that God will bestow an immediate and sensible blessing on the pious services of his people. Yea, in various instances he may in his sovereign pleasure withhold his converting grace from those sinners, for whose salvation they have laboured much and offered many fervent prayers. Still we have the assurance, that all the righteous do with gracious motives, will turn to some lasting account. "They that sow in tears shall reap in joy. He that goeth forth & weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

Christians at this day have special grounds for diligence and zeal, because the means which shall be employed just before the millennium are to be blessed in a very extraordinary manner. This truth shines with great clearness through the language of the prophetic writings.—Isaiah, 55. 9—13. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.'

We now behold the whole christian world roused from their long slumbers and combining their charities and counsels to spread the light of revelation among all the nations of the earth. From the mount of faith we hail the dawning of brighter scenes. Though the twilight of the long expected day of rest may witness tremendous convulsions, yet all the powers of darkness cannot hold it back; but it must continue to rise till it pours upon the world its meridian brightness. As yet it is a day of small things Success is yet small. The grand result of this great effort to enlighten the world, will soon be realized, and means will be more and more succeeded, as we approach the latter day glory of the church, till a nation shall be born in a day.

In view of these examples and encouragements, let us, beloved brethren, be excited to self-examination, and to survey with deep interest the present state of our churches. If He who holds the seven stars in his hand, and walks in the midst of the golden candlesticks, should condescend to travel among us, would he find no room for reproof and correction? Though we may humbly hope that he would commend us for the soundness of our faith, and for keeping the ordinances, as he first delivered them, and that we still have some works and labor and patience; yet should we not have great reasons to expect to hear his accusing voice, saying, "Nevertheless I have somewhat against thee because thou hast left thy first love." Correct doctrines and ceremonies may be maintained, long after the power of godliness has died away. Tho' God is now pouring out his Spirit in copious showers on some parts of his heritage, yet the churches in our immediate connexion, and through this state, have been passed, and left to wither away, like the mountains of Gilboa, on which there was neither dew nor rain. Every year death makes ravages among us, and our ranks are thinned faster than they are filled by the accession of new converts. Unless the Lord appear and revive his work among us, what will be our state within the course of a few revolving years? While the love of many waxes cold and iniquity abounds, have we nothing to do? Are there no appropriate duties to perform? Shall we fold our hands & slumber on with out alarm, just as the freezing man in the forest sits down for sleep, being insensible that the drowsy and the benumbing power of cold is the sure harbinger of death? Shall we, in view of the daily havoc, which sin and Satan are making among the souls of men, indulge in repose, just as the Turks, who believe in fatality, gaze with apathy at the destructive progress of fire or plague? Is there no danger from this state of declension and lukewarmness?—Did the primitive churches, who disregarded the warning voice of the Spirit, escape the threatened judgments? Where are now the seven famous churches of Asia? Where the standard of the cross was first erected, a false religion now prevails; and the crescent of Mahomet floats without control. God is a jealous God still. And though he is full of mercy and slow to anger, yet there are boundaries to the riches of his forbearance. If Christ were now to speak to us, would he not be likely to employ the same language which he once addressed to the church at Ephesus, "Remember from whence thou art fallen." Some of our fathers can remember the time when our churches first began to be gathered, and have kept their history down to the present period. We have seen good days, seasons of refreshing from the presence of the Lord. In those happy times what love, what union, what tenderness of heart, what spirituality of mind then prevailed. What freedom and liberty of soul was then enjoyed! What a readiness and delight to fall into conversation on the state of your minds, and the things of eternity! Your Sabbaths and public assemblies were then solemn and wakeful, and anticipated with fervent desires.

But now what languor, what coldness, what deadness of soul prevail among us. What a profound lethargy has seized the public mind. How bold and hardened are sinners; how blind to their slippery standing beside the gulph of ruin! How does the spiritual laborer cast abroad his seed with weeping, to be trodden under the foot of men, or to be caught away by the cruel adversary. Instead of reaping full shocks of corn, he comes home, gathering here and there a scattering sheaf, as the last gleanings of the harvest. But why hath God so long stayed the rains of his grace, and refused to water his weary heritage? Hath he shut up the bowels of his compassion? Hath he almost gathered in his elect? Or hath he forgotten to be gracious, and will he be favorable no more? No, brethren, the fault is ours. God is clear. The cloud, which now rests upon this part of Zion, serves to brighten the lustre of his holiness.—Why then these tokens of his anger?—Some may ascribe them to our pride, and love of popular applause; some, to our conformity to the world, and departure from the simplicity and humble walk of our ancestors. Some may cast the blame upon the sloth and avarice of their Elders, and they in their turn, may cast it back upon the neglect and close-handed spirit among the churches. Others may excuse all, and encourage their drowsy companions to enjoy their rest, saying the time is not yet come, the time that the Lord's house should be built. But alas, brethren, while we divide the blame between earth and heaven, and share it out among such vast multitudes, the burden on the individual is hardly felt, and he soothes himself that, but little sin can be found at his door. No one is disposed to repent of his own wickedness, saying "what have I done." But what brother or sister can tell how much their sins have been concerned in drawing down the displeasure of heaven.

Little did the Jews imagine, so great a calamity as their defeat before the walls of Ai, was produced by the petty theft of a single man. But God assured them that there was an adequate cause. To find the guilty individual, the lot was cast, and tribe after tribe was exempted, and then family after family, and thus the circle of guilt was narrowed, till Achan was found, and the very tent and hole in the earth, where the accursed thing was buried. So, beloved brethren, we cannot stand before our enemies, because we have somewhere the wedge of gold and Babylonish garment. But instead of searching for this evil, have we not, like Joshua, fallen down upon the ground to utter slothful cries, while he is saying to us, "Get thee up, wherefore liest thou thus upon thy face?"—We have something to do beside mourning all our days. O then let each one examine his heart and past life, and never rest satisfied until he again enjoys the light of God's countenance. Let each house and individual bewail their own sins, "families apart and their wives apart," till there is a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

(To be concluded next week.)

For the Watchman.

SUPPORT OF THE MINISTRY.

Whilst it is exceedingly gratifying to a benevolent mind to see a missionary flame kindling in almost every direction, it is also very desirable, that particular attention should be paid to a preached gospel among ourselves: For it is not likely our ardor in the missionary cause will be very durable, unless we feel the importance, and realize the blessing of a regular and stated ministry at home. It is to be feared there has been a criminal neglect in this respect in years not long since passed. Various causes have been assigned for this neglect, but it is to be feared it will be found, in the great day, that the love of money was among the principal ones. The charge of dwelling in our ceiled houses while the house of God lies in ruins, is not peculiar to the days of Hagai, but applicable in a greater or less degree to many religious societies of the present day. The question whether a church or society can long exist and flourish without a regular and stated ministry, is put to rest, not by a theoretical, but experimental decision. It has been almost invariably the case, that where churches have dispensed with the stated ministry of the word, from a hope that God would carry on his work without them, or from more selfish considerations, the members of such churches have scattered, the societies have dwindled away; and with the exception of a few mourning, disconsolate souls, the house of God has been deserted. It is true there have been instances where revivals have taken place in such societies, but the very revivals have been the innocent occasions of sorrow and grief.—For unless converts are fed by the sincere milk of the word, and that constantly, their zeal and ardour so happily kindled will soon wax cool.—Unless they are instructed in the great and important doctrines of their religion, of which generally they have but a very imperfect and confused notion at their espousal; unless they have shown to them the permanent ground on which their faith and hope rests; unless the promises are exhibited—duties enforced—and dangers pointed out; and unless these are again and again reiterated, they will be but ill-qualified to meet the attack of infidels, the troubles of life, or the fascinating temptations of a delusive world. But while it is matter of deep regret that the importance of this subject has been no more realized in past years; it is pleasing to say there appears to be a considerable reform of late.—The reformation, however, is but partial, and leaves room for improvement. Some of our churches, and not a few in this state (Massachusetts,) are supplied one half of the Sabbaths in the year. They acknowledge that they could do a little more than what they do, but are unable to supply the pulpit the remaining half.—The cause of this inability (which is a real one) is, that although an hundred or an hundred and fifty usually attend on Lord's day for public worship; yet there are but about 15 or 20 who are willing to bear the average: And for these to engage the whole would render their tax insupportable. To suggest the most eligible method of raising this deficiency is the principal object in writing this article. This method should be sure and easy; both of which it is believed are comprized in *weekly contribution*. Here the principal part collected would come from those who would otherwise do nothing. Admitting an hundred persons should contribute on an average three cts. per week: An hundred and fifty dollars would be found in the aggregate at the year's end. Or admitting it should average but 2 cents the person: an hundred is secured; to which add the little more above mentioned and allow a few Sabbaths to the minister for occasional supplies elsewhere, and the wished for sum, say of $300 in the whole, is realized. Or again if fifty persons were to average the smallest piece of coined silver per week, $150 is realized. Perhaps any of the above contributors would refuse to pay three dollars at once; while females, strangers and even children would not hesitate to cast in a few cents. More depends on the method of raising monies than is generally supposed. To the certain knowledge of the writer of this, some societies in some of our populous towns and cities have adopted this method, and dropped it only because they became sufficiently able without it.—The minister by the way could convert the money which he pays for horse and chaise hire, (which if he ride 10 or 12 miles may not be less than 15 or 20 dols. per year) to the purchase of fire wood. If any doubt the practicability of this procedure it is only added, make the experiment.

A Baptist.

Missionary Intelligence.

Mission to the Cherokee Indians.

By extracts from the Journal of this Mission, kept at Brainerd, and which appear in the Missionary Herald for November, it appears that the various operations of the establishment are in successful progress. Some idle and false rumors, prejudicial to the labors of the Mission, had been circulated; but their effects had not been lastingly injurious, except to the evil propagators. The preaching to the Cherokees is carried on by means of an interpreter, a Christian brother, whose name is John Arch. The Cherokees have lately built a Court-house, about 11 miles from Brainerd, "which makes a very convenient place for public worship, particularly in the warm season." Two sisters, who were formerly members of the church at Brainerd, but who had been dismissed to a Moravian church at Oogh-ge-lo-gy, visited Brainerd in June last. The journal represents them as "growing in knowledge and in grace." They brought a pleasing account of the church of United Brethren to which they belonged, and which numbers 12, besides the Missionaries. Several others, who had not been received into communion, were considered as hopeful converts. A donation of 100 dols. to the Mission at Brainerd was received in June, sent by Gen. M. D. Hardin, a member of a congregation in Frankfort, Kentucky. This is mentioned as an event, "calling not only for gratitude to the donor, but to the God of all grace, who had given him a heart to feel for the poor perishing heathen." Mention is made of the fine soil on the margin of the Chickamaughah creek, from which good meadows might be formed; but there was a great scarcity of persons who understood the cultivation of the land, and who could labor thereon. Two assistant missionaries are on their way to Brainerd. Mr. Butrick, and Mr. Reece, July 14, went out to the Court-house to preach. The principal chief of that district observed, that some of his people were criminally negligent in attending meeting, from their love to whiskey; but most of them were present, and gave good attention.—Mr. Hicks, a laborious friend to this Mission, was rapidly declining in health. He is, however, in a happy state of submission to the divine will, rejoicing in the perfection and wisdom of the government of God. The following, extracted from the journal, gives a brief view of the Mission and School at Brainerd.

We have 57 Cherokee boys, and three boys, belonging to the mission family, in the boys' school. Eight Cherokee boys belonging to the school are absent, not having returned since the vacation. Of girls we have 30 Cherokees, and three belonging to the mission, now in the school, and seven absent since vacation; making in the whole 87 Cherokee children now in school, and 102 belonging to it. Among the absent scholars, are *Samuel Spring, Ann Porter, Mary Mason, and Betsey Parker*, who are supported by benefactors in our country, and have received English names. The parents of these children, having no permanent residence, it was sometime before we could hear from any of them. We have lately heard, that the parents of the three girls have gone with them back to the mountains, about 100 miles from us. We know no cause for this, as both parents and children appeared always well pleased with the arrangement made. We hope to get them again, as they are very fine children, and as their patrons must feel a particular interest in them.

The scholars have in general been healthy, and no disease has extensively prevailed in the mission family. Yet our efficient strength, on which the various labours depend, has been greatly weakened by sickness and constitutional debility, particularly among the females at the station; so that, of the six sisters residing at the mission house, we have seldom had more than three, and often not more than two, that have been able to attend to the school, or the labors of the family, excepting where the work was very light. This has rendered it very difficult, and at times utterly impossible, to do justice to the female school and the domestic concerns of the family. The boys, also, have suffered very materially, for want of suitable persons to direct them during their working hours. We find it impossible to hire help in this part of the country to make up these deficiencies. In other respects, the prospects of the mission were perhaps never more flattering than at the present time. Several of our oldest boys appear to be under very serious religious impressions; and more of the natives attend to religious instruction than formerly. We have hope for at least two of them, that they have recently been born of the Spirit.

A Cherokee Inquirer.

4. A Cherokee man, one of the two natives mentioned in the last sentence, came to spend a few days with us, in order to be further instructed in the things of religion. He has two boys in the school, one of them named after a friend at the north. Having no English name, the man himself is known by us as the father of this boy, and as such has been mentioned several times in our journal. As it is probable, from his appearance, that we may have occasion to speak more frequently of him, we shall for the present call him the Inquirer. He brought his wife and mother with him.

Sabbath. 5. Mr. M'Farland preached, and the sacrament of the Lord's supper was administered. A number of the communicants, both in the mission family and out, were absent from ill health. Those, who are able to attend, we trust found it a season of refreshing from the presence of the Lord. Our small house was not sufficient to contain the congregation; numbers stood about the doors and windows. The afternoon service, which is now in Cherokee, excepting the prayers, was attended by a number who cannot understand our language. After the usual discourse, by brother John Arch, as interpreter, brother Reece made a short address, and the congregation was dismissed in the usual form; when the Inquirer, whose countenance had indicated the most serious and solemn attention thro' the whole exercise, immediately addressed his people, and spoke at considerable length with great apparent ease and animation. All who could understand his language, appeared to pay very serious and solemn attention.

The Inquirer expressed a great desire to receive further instruction, and intends to stay with us, and with Christians in this neighbourhood, till after the next Sabbath.

Experience of the Inquirer.

After the public exercises, the members of the church remained for conversation with the Inquirer, and to decide on the expediency of admitting him as a candidate for baptism. Most of the members had become well satisfied with him from former conversation, particularly during the week past. In relating his experience at this time he observed, that what was told him here some time since, (supposed to be about 18 months,) sunk down into his heart; he carried it always with him, and it had appeared to be growing ever since; that he had from that time found himself to be a great sinner, and been determined to seek further instruction concerning the things, which had been told him: that he had found he could do nothing to make himself any better, but Jesus would take away his sins, and give him a heart to do right; that he believed all he had heard from the good book about the Saviour, and felt that the Saviour was able to keep him in the right way, and bring him to heaven at last; that it was his desire to obey all the commandments of Christ, and to live with the people of God; that he felt a great love for Christians, was happy in their company & conversation, and that it gave him great pleasure to hear such things as were told him by us. Brother Reece observed, that, judging from conversations during the week past, he believed the Inquirer had got before him in religion, for he found him able to answer in every thing correctly as far as himself knew. The Inquirer was by unanimous vote, admitted as a candidate for baptism, as was also brother M'Pherson's wife, who is the mother of brother Reece.

The wife and mother of the Inquirer, who have been with him during the present visit, appear to possess none of his feelings; yet they pay decent attention to instruction when spoken to, and manifest no disposition to ridicule or oppose.

14. The Inquirer expressed an earnest desire to remain longer with the Christians here, but said he had much work to do at home, and must return. After receiving some further instruction, and leading in prayer in his own language, he took a most affectionate leave of us, and departed.

Visit from other Inquirers.

15. A grey headed man and his wife, who had one son in the school, arrived last evening, from a distance of about 60 miles. They had never been here before, and we thought they might have come for the sole purpose of seeing their son. As neither of them understand English, we instructed brother John to tell them we would have a talk with them this morning, if they desired it. They said that was what they came for: they had not come to see their son, but to get religious instruction. Some of their relatives, they said, had become pious, and were always talking to them about these things. They believed they were very good things, and wanted to learn more about them. The man is an uncle of the Inquirer who left us yesterday, and the woman has a sister belonging to the church at Spring-place. They appear to have received considerable instruction from their pious relatives, and to be somewhat alarmed about their situation. As is common for persons in an unrenewed state, they appear inclined to place some dependance on their own works, and to think they have not been so bad as some others; but from the great change, which is apparent in their relatives who have professed religion, they appear convinced of the absolute necessity of a change in themselves beyond what is in their own power to effect. They listened with solemn attention to what was said to them, and the moistened eye manifested they were not without some feeling on the subject. They expressed a determination to make religion the great object of their inquiry and care.

We feel it an unspeakable blessing to have a pious interpreter to assist in teaching this people, and especially to have one who is able of himself to teach them many things; and we consider it no small token of good designed for this people, that God is graciously and wonderfully raising up teachers from among themselves, not only here, but in many other parts of the nation.

20. The man and woman mentioned on the 15th, left us this morning to return home. The five days past they have spent either with us, or in visiting christians of the neighborhood. Religion seems to be almost the sole object of their attention. Seriousness and solemnity are visible in all their deportment; and, before they departed, they expressed great satisfaction in the things which they had heard, and declared their determination to walk in the light which now shone upon them, and to seek for further instruction by all the means in their power.

From the Missionary Herald.

DOMESTIC INTELLIGENCE.

Meeting of the Board of Foreign Missions.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Mason's Hall, Sept. 19th, 20th, 1821.

Present,

The Hon. John Treadwell, L. L. D.
Rev. Joseph Lyman, D. D.
Hon. John Hooker,
Hon. John C. Smith,
Rev. Jedidiah Morse, D. D.
Rev. Alexander Proudfit, D. D.
Hon. William Reed,
Rev. Leonard Woods, D. D.
Rev. Jeremiah Day, D. D. L. L. D.
Rev. Henry Davis, D. D.
Jeremiah Evarts, Esq.
Rev. William Allen, D. D.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also, letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker was chosen Recording Secretary *pro tem.*

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock, P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committtee to present the thanks of the Board to the Rev. Dr. Morse, for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported. Whereupon,

Resolved, That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

Resolved, That the report of the Prudential Committee be accepted and approved.

The Board then proceeded to the choice of the following officers by ballot:—

The Hon. John Treadwell, L. L. D. *Prest.*
The Rev. Joseph Lyman, D. D. *Vice Prest.*
The Hon. William Reed,
The Rev. Leonard Woods, D. D.
Jeremiah Evarts, Esq.
Samuel Hubbard, Esq. and
The Rev. Warren Fay,
} *Prud. Comm.*
Jeremiah Evarts, Esq. *Cor. Sec.*
The Rev. Calvin Chapin, D. D. *Rec. Sec.*
Jeremiah Evarts, Esq. *Treasurer*, and
Ashur Adams, Esq. *Auditor.*

The Rev. Dr. Proudfit being, by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore was chosen to preach in case of his failure.

A resolution was passed to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of Dr. Worcester, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

Resolved, That the next annual meeting of this Board be holden in New-Haven, Connecticut, on Thursday next after the 2d Wednesday of Sept. 1822, at 9 o'clock, A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

The session was closed with prayer by the Rev. President Day.

MISSION ON THE ARKANSAW.

Letters have been received from Messrs. Finney and Washburn, the last date of which is June 30. They arrived at Dwight, May 10th, after quite an expeditious passage up the river, and found their brethren, Mr. Hitchcock & Mr. Orr, in comfortable circumstances, after a lonely winter's residence in the wilderness. Greater progress had been made in clearing land, and preparing for a crop, than could have been expected, considering the sickness which had been suffered. In the course of the spring 22 acres of corn, &c. were planted, and the prospects of the mission were fair. We learn, however, by the way of Brainerd, that most of the members of the mission family at Dwight, have been afflicted with sickness again since the date of our direct intelligence.

In consequence of the representations of the missionaries, four assistants were sent forth to join that mission, in the month of September.—Mr. Daniel Hitchcock, jr. one of this number, [illegible] brother of Mr. Hitchcock, already at Dwight, [illegible] taken sick at Washington, Penn. near Hagerstown, on the 22d of Sept. and died after nine [illegible] illness.—*Miss. Herald.*

PALESTINE MISSION.

A Letter has been received by the Treasurer from Mr. Fisk, dated Smyrna, July 6th, in which the writer states, that he spends his time in the family of the Messrs. Valeneps, in study, and teaching their children. The plague had made its appearance in Smyrna, and had excited considerable alarm. Mr. F. gives a brief account of the massacres, which took place in Smyrna, about the middle of June. The number of Greeks murdered was estimated at from 500 to 1,500

The last accounts, which Mr. Fisk had received from Mr. Parsons, were dated at Samos, June 22nd. Mr. Parsons was daily expected in Smyrna.—*ibid.*

CORBAN SOCIETY.

The 10th Annual Report of this very useful Society states, that the Directors have been able to assist, during the past year, 27 young men preparing for the ministry, with articles of clothing to the amount of $274 91. The receipts in cash were $158, besides $26 31 interest of permanent fund, and articles of clothing to the amount of $144, from ladies in Ashby, Marblehead, and Boston, Mass. Vergennes, Vt. and Charleston, S. C.

Extract from the Minutes of the Boston Baptist Association.

The seventh Annual Report of the Executive Committee of the Massachusetts Baptist Education Society, presented at the last sitting of the Boston Baptist Association.

In the execution of their official duty, your Committee have given a heedful attention to all the applications made to them for assistance within the last year, and applied the funds entrusted to their disposal in aid of fifteen candidates for the ministry. The sources from whence the funds were derived will be perceived by the account of the Treasurer. And though gratefully sensible of the enlightened and well directed charity of the churches, societies and individuals who have supplied our means, we feel that it is a just source of lamentation that the efforts have been no more extensive and equal. The accounts of the current year exhibit a deficiency of income to meet the demands made upon us; but it is easy to perceive that were all the members of the churches in this Association to do something towards this great object according to the ability which God has given them, the result would be an ample supply of means for existing calls. Your Committee, in consideration of the importance of giving to men whom the Lord has called to preach his gospel every aid in their power, have resolved not to withhold assistance from any who exhibit the necessary testimonials and qualifications, on account of a present deficiency of funds, but place them in a course of instruction, and rely upon the blessing of God on their exertions to supply the deficiency. Hitherto, christian benevolence has met these exigencies, and our engagements have been fulfilled. But before any adequate supply of ministerial labour will be enjoyed, much more must in some way be done. The number of churches in our extensive country which have no pastor and can obtain none, is great; and besides these there is an immense population in our southern and western States, who wait to be collected together and organized by some preachers, and who would gladly receive our brethren, if they could be had. To furnish the requisite number our dependance is not exclusively or principally on education Societies. They must do what they can, and we freely announce that we are ready to do more than we are now doing, provided it should please God to send us the proper subjects. Besides these we confidently expect every pious parent who has the means, will give to his pious sons who may be called to the ministry, every literary advantage, which will serve to increase their future usefulness. But our high dependance must be on God. It is morally certain that without him we can do nothing. He must raise up the men and give them their physical and gracious qualifications, and incline their hearts to enter into the work. The thought of sending forth men to watch over, feed and defend his flock whom he has not chosen, is utterly abhorrent. And when we look on the vast and extensive fields, that every where invite the hand of cultivation, and which from the absolute want of labourers are now moral waste, it is questionable whether we have been sufficiently impressed with the duty of perseveringly beseeching the Lord of the harvest, to send forth more labourers. Such intreaties have in time past been preferred and heard, and they must be again repeated and answered ere the desert is to be converted into a fruitful field. Only let those who now enjoy all the advantages and comforts of a state ministry and are accustomed with their children to hallow the Lord's day, become suitably affected with the spiritual privations of them who hear no messages from the truth of God, and to whom all days are alike; only let them generally combine their prayers and charities together, and soon may we hope that the command of Christ will be fulfilled, at least in this country, and his gospel be dispensed to every creature.

LUCIUS BOLLES, *Sec'ry.*

Thanksgiving Days—In Ohio, 22d inst.—In New Hampshire, 29th.—In Maine, 29th.—In Massachusetts, Dec. 6th.—In Connecticut, Dec. 6th.—In New York, Dec. 13th.—In Rhode Island, Dec. 6th.

The robber of the mail in Maryland has not yet been discovered.

the Missionary Herald.

TIC INTELLIGENCE.

Board of Foreign Missions.

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Lyman, D. D. *Vice Prest.*
m Reed,
d Woods, D. D. } *Pruden. Commit.*
Esq.
Esq. and
n Fay,
Esq. *Cor. Sec.*
Chapin, D. D. *Rec. Sec.*
Esq. *Treasurer*, and
q. *Auditor.*

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Extract from the Minutes of the Boston Baptist Association.

The seventh Annual Report of the Executive Committee of the Massachusetts Baptist Education Society, presented at the last sitting of the Boston Baptist Association.

In the execution of their official duty, your Committee have given a heedful attention to all the applications made to them for assistance within the last year, and applied the funds entrusted to their disposal in aid of fifteen candidates for the ministry. The sources from whence the funds were derived will be perceived by the account of the Treasurer. And though gratefully sensible of the enlightened and well directed charity of the churches, societies and individuals who have supplied our means, we feel that it is a just source of lamentation that the efforts have been no more extensive and equal. The accounts of the current year exhibit a deficiency of income to meet the demands made upon us; but it is easy to perceive that were all the members of the churches in this Association to do something towards this great object according to the ability which God has given them, the result would be an ample supply of means for existing calls. Your Committee, in consideration of the importance of giving to men whom the Lord has called to preach his gospel every aid in their power, have resolved not to withhold assistance from any who exhibit the necessary testimonials and qualifications, on account of a present deficiency of funds, but place them in a course of instruction, and rely upon the *blessing of God* on their exertions to supply the deficiency. Hitherto, christian benevolence has met these exigencies, and our engagements have been fulfilled. But before any adequate supply of ministerial labour will be enjoyed, much more must in some way be done. The number of churches in our extensive country which have no pastors and can obtain none, is great; and beside these there is an immense population in our southern and western States, who wait to be collected together and organized by some preachers, and who would gladly receive our brethren, if they could be had. To furnish the requisite number our dependance is not exclusively or principally on education Societies. They must do what they can, and we freely announce that we are ready to do more than we are now doing, provided it should please God to send us the proper subjects. Besides these we confidently expect every pious parent who has the means, will give of his pious sons who may be called to the ministry, every literary advantage, which will serve to increase their future usefulness. But our high dependance must be in God. It is morally certain that without him we can do nothing. He must raise up the men and give them their physical and gracious qualifications, and incline their hearts to enter into the work. The thought of sending forth men to watch over, feed and defend his flock, whom he has not chosen, is utterly abhorrent. And when we look on the vastly extensive fields, that every where invite the hand of cultivation, and which from the absolute want of labourers are now a moral waste, it is questionable whether we have been sufficiently impressed with the duty of perseveringly beseeching the Lord of the harvest, to send forth more labourers. Such intreaties have in time past been preferred and heard, and they must be again repeated and answered if the desert is to be converted into a fruitful field. Only let those who now enjoy all the advantages and comforts of a stated ministry and are accustomed with their children to hallow the Lord's day, become suitably affected with the spiritual privations of them who hear no messages from the truth of God, and to whom all days are alike; only let them generally combine their prayers and charities together, and soon may we hope that the command of Christ will be fulfilled, at least in this country, and his gospel be dispensed to every creature.

LUCIUS BOLLES, *Sec'ry.*

Thanksgiving Days—In Ohio, 22d inst.—In New Hampshire, 29th.—In Maine, 29th.—In Massachusetts, Dec. 6th—In Connecticut, Dec. 6th.—In New York, Dec. 13th.—In Rhode Island, Dec. 6th.

The robber of the mail in Maryland has not yet been discovered.

THE WATCHMAN.

BOSTON, SATURDAY, NOV. 10, 1821.

The religious character of our age resembles in some degree that of the apostolic, in two important particulars, which promise a rich harvest of blessings to the church. These are, first, a proper estimate of the value of Christian exertion; and secondly, a dependence on the grace of God to give efficacy to that exertion. God himself, in his providence and in his word, has inseparably connected these things; and what he has thus joined together, let no man dare to put asunder. Why it is that he, who could with infinite ease accomplish all his purposes without human agency or the intervention of means, should yet condescend to employ them, it is not for our feeble powers to determine. As, however, this is the fact, the conclusion is plain, that such a procedure is wise, and consistent with the reason and fitness of things. In almost every important object relating to the visibility of his cause and the prosperity of his church in the world, God has made use of men as the instruments. When he had determined to separate a peculiar people to himself, a nation to show forth his praise, he called Abraham out of Ur of the Chaldees, and gave him this extensive promise, that in him and in his seed all the nations of the earth should be blessed. And when this nation had greatly multiplied in the land of Egypt, and God had heard their groaning by reason of their task-masters, and had determined to deliver them from the cruel oppression of Pharoah, Moses was chosen as the medium of their emancipation. He was commanded to go in unto the King, and in the name of God to demand the departure of Israel from Egypt. But especially in the work of redemption has a mighty system of means been adopted in its introduction and progress. All the operations of Heaven, from the fall of man to the present moment, have had a principal reference to this most wonderful display of divine benignity. Our Lord and Saviour, soon after his entrance on his mission to this guilty world, was pleased to communicate his mercy to a few obscure and illiterate men; & by their feeble instrumentality, in connexion with his all-sufficient grace, to establish his spiritual kingdom on earth. After his atoning death, & his resurrection from the dead, he endued them with power from on high, commanding them to go into all the world, and preach the gospel to every creature. And from that day to this it hath pleased him, by the foolishness of preaching, to save them that believe. He has made gracious promises of support to all those who are faithfully engaged in promoting his cause, in the means which he has appointed: and there is reason to believe from his word, that he will continue his holy operations by human instrumentality, till the top-stone of his church "shall be brought forth with shoutings, crying, Grace, grace unto it." Blessed are they, who are cordially engaged as "workers together with God," for they shall receive a crown of glory that fadeth not away.—The theme is copious and extensive; and the remarks here made are principally intended to call the attention of our readers to the interesting Circular Letter on this subject, commencing on our first page, which will well repay an attentive and careful perusal. We hope its length will deter none from a thorough examination, as its tendency is of a *practical* nature.

The Ministers' Meeting of Newton and vicinity held a quarter session at Newton, on Wednesday, the 31st ult.—At which time and place, the United Baptist Missionary Society of Norfolk and Middlesex Counties, held by adjournment their annual meeting, when the following persons were elected its officers for the current year, viz.

Rev. Joseph Grafton, *President.*
" William Gammell, *Vice President.*
" Charles Train, *Cor. Sec.*
" Bela Jacobs, *Rec. Sec.*
Mr. Elijah Corey, *Treasurer.*

TRUSTEES.

Rev. Benj. C. Grafton, G. F. Davis, Thomas Barrett, Messrs. Abijah Fisher, Josiah Cooledge, Jonathan Bixby, Timothy Corey, Luther Fay, Josiah Bacon, and Nathan Petty.

At the close of the exercises, the Rev. James Seaman, from Greenfield, N. Y. delivered a discourse well adapted to both occasions, from 1 Cor. ii. 12.

The annual exhibition of the N. York Institution for the instruction of Deaf and Dumb Children, took place, October 25, at Dr. Mason's Church in Murry-street, N. Y. The exercises commenced by a powerful appeal from Mr. Haines, on the nature, prospects, and strong claims of the Institution to the patronage of the public. This was followed by an address, in signs, by one of the pupils, which he afterwards committed to writing on the black board. The examination of the pupils followed; beginning with the elementary classes.—Several amusing fables and stories were related by signs, and created a lively emotion in the audience. The pupils exhibited great sprightliness and intelligence.—The ease and gracefulness with which they went through the exercises, were astonishing. We venerate that spirit of philanthropy which has undertaken to rescue these unfortunate beings from the gloom of ignorance and moral degradation, and restore to them those endowments which nature has withheld: which emits upon the darkness around them, a beam of light, to illuminate and cheer their way, and guide them, like a star in the east, to the presence of a Saviour—to mansions of everlasting bliss.

A charitable institution, denominated "*Accountants' Society*," is just formed in New York. Its members must understand book-keeping, and pay one dollar per annum. The object is to assist each others' widows, and to find employment for those who need it.

Potatoes were selling in Halifax, Oct. 27, at 20 cts. per bushel. Vessels loaded with them from the other provinces had arrived.

Bible Intelligence.

[Abridged from English Publications.]

GERMANY.

More than 40 Auxiliary Bible Societies and Associations, amongst which is one in the University of Tuebingen, co-operate in the kingdom of Wurtemberg with the central administration of Stuttgardt. The sovereign and the people are united in disseminating the scriptures. The Wurtemberg Society has distributed 45,000 Bibles and Testaments. Its income last year exceeded 32,000 florins, about 16,000 dols. The Society in Baden has been joined by the University of Heidelburg. The Society of Frankfort has distributed nearly 23,000 Bibles and Testaments, 7000 of the latter were circulated amongst Catholics. Marburg, the residence of the laborious Leander Van Ess, is the seat of an active Bible Soceity supported by Catholics and Protestants. The Catholic versions of the New Testament have been issued from Barbaria. 350,000 have been printed at Sulzbach, 80,000 at Munich, and 60,000 at Ratisbon. In Saxony, collections of money have been made in all the churches throughout the kingdom, to aid Bible Societies. The Hanoverian Bible Society, which has been formed five years, is constantly receiving applications for Bibles, and has issued 15,000 copies of the scriptures. Other societies are actively engaged; and the satisfaction is greatly increased by the asssurance, that the scriptures have been anxiously solicited from the places to which they were sent.

PRUSSIA.

At Berlin, Sept. 13, 1820, the Prussian Bible Society held its sixth anniversary. It had 38 auxiliaries, and had distributed in one year 40,000 Bibles and Testaments. The auxiliary at Posen had just finished an edition of 5,000 of the Polish Testament, for the Poland Catholics. 3,000 Wendish Bibles and 3,000 Testaments, with Wendish and German in parallel columns, were in progress. The Society at Breslau has circulated the scriptures much amongst the Catholics, and the Testament in Hebrew amongst the Jews.—Churches and Schools in Prussia are rapidly multiplying. His Prussian Majesty has publickly declared, that "the National Bible Society may depend upon his continued sanction and support in the sublime object of distributing the holy scriptures." The Rev. T. Blumhardt, of Basle, who accompanied Dr. Steinkopff in his late tour to the continent, states that "the influence of the Bible cause has greatly increased in the last two years."

DENMARK.

The Bible Society at Copenhagen for the Danish, and that at Sleswig for the German population, are now doing much. Six years have elapsed since the organization of the Danish Bible Society, and in the last it had distributed 11,520 Bibles and Testaments. It has ten auxiliaries in the island of Zealand, five of which were established the last year, besides a Marine Bible Society. The Bishops and parochial clergy superintend their operations. Sleswig-Holstein, the other Bible Society in Denmark, is patronized by Prince Frederick, of Hesse Cassel, and has 118 auxiliaries. It is computed to have distributed 20,000 Bibles and Testaments.

SWEDEN.

The Swedish Bible Society has been in operation five years, and the blessing of Almighty God has attended its noble efforts. Its auxiliaries cover almost the whole face of the country. The Society in Lund, where is a University, has been greatly active. In many parishes, almost every father of a family is a subscriber for a quarto Bible. Means are devising to supply the youth with Bibles, and to present one to every new-married couple.—The Society at Westeras has supplied 4848 families out of 10,000 that appeared to be destitute of a Bible or Testament.—The poor present their pence to purchase the word of God. It is read in churches and in families, and "even the dark cells of the prison, rarely visited by the rays of the sun, are illumined by a *bright light from above.*"

NORWAY.

The Norwegian Bible Society have printed an edition of the New-Testament at Christiania. The British and Foreign Bible Society have assisted them with a grant of 500 pounds sterling, and have also furnished the Stavanger Society 500 Bibles for distribution in Norway. Some of these Bibles were paid for by the receivers, and the money laid out in the purchase of a further supply.

The Treasurer of the Massachusetts Baptist Education Society acknowledges the receipt of $1399 4 cts. from Feb. to Sept.

The Treasurer of the Boston Baptist Foreign Mission Society, acknowledges the receipt of $489 92 cts. in the last year.

The Treasurer of the Domestic and Foreign Missionary Society of Plymouth County and vicinity, has received the last year $176 93 cts.

A New-York paper remarks, that a letter from Malaga, in Spain, of Sept. 18, express strong fears that Spain will be speedily desolated by a civil war. "There is in fact no government, the whole of the Ministers having refused to serve any longer."

Intelligence was received at New-York, Nov. 6, that on the previous morning the fine packet ship Savanah was cast away at Fire Place, on Long-Island, 45 miles from Sandy-Hook. Passengers supposed to be safe.

On Thursday a pick-pocket was detected after stealing a gentleman's pocket-book at auction, and was committed for trial. Constable Reed recognizes him by the name of David Gordon

PIRATES TAKEN.

From the Philadelphia Gazette, Nov. 5.

Captain Wilson, who arrived here this morning in the schr. George Washington, from Havana, informs, that Oct. 23d arrived at that port the British ship Lucies, (60 days from London,) a prize to the U. S. brig Enterprize, Capt. Kearney, recaptured off Cape Antonio from the Pirates, and put in under charge of a Midshipman of that vessel—who informed that the Enterprize captured the same day, *four schooners and a sloop*, and ordered them for Charleston.

Don *Joaquin de Anduaga* was presented to the President, by the Secretary of State, on the 31st ult. when he delivered his credential letters and was received by the President, as Envoy Extraordinary and Minister Plenipotentiary from Spain.—*Nat. Intell.*

Rev. Chauncey Graham Lee has been ordained Pastor of the Church in Stradford Conn. and the Rev. David L Ogden, Pastor of the Church in Southington, Conn.

THE LATE DR. BOUDINOT.

A short obituary notice of this venerable Statesman, Philanthropist and Christian, has appeared in a Philadelphia paper. He was born in Philadelphia, May 2, 1740; and was descended from one of the Hugunot families which fled from religious persecution from France. He embraced the profession of the law in Philadelphia, and afterwards removed into New Jersey. In the war of the revolution he held the office of Commissary General of prisoners for a short time. He was then elected a Delegate to the Continental Congress, and was the President of that illustrious body when it ratified the *Treaty of Peace* of 1783. On the adoption of the existing Constitution of the United States, he was elected a member of the House of Representatives. He was an undeviating Federalist of the Washington school. He succeeded the celebrated Rittenhouse, as Director of the National Mint, and continued at the head of that institution during part of the administration of Washington, and the administration of Adams, and part of that of Jefferson. He was a member of numerous scientific Asssociations: but his zeal in the BIBLE CAUSE was unexampled in the annals of any country. His munificent donation to the American Bible Society at its *first* organization—his subsequent liberality to aid in the erection of a Depository—the devise of a large & valuable tract of land, and the deep and undiminished interest he has taken in all the concerns of the National Society ever since he was chosen to be its President; while they spread his fame through every region of the globe, will consecrate his memory in the hearts of his fellow citizens in America, and his Fellow-Christians throughout the world. His death was as happy as his life had been useful. In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution—his faith was firm—his patience unexhausted, and his hopes were bright.—While with paternal solicitude he exhorted those around him to rest on the Lord Jesus Christ as the only true ground of trust—while with solemnity and tenderness, he commended a dutiful and affectionate daughter (his *only* child) to the care of his surviving friends, with humble resignation, he expressed his readiness—his "*desire* to depart in peace" to the bosom of his Father in Heaven; and the last prayer he was heard to articulate, was, "LORD JESUS RECEIVE MY SPIRIT."—Æt. 82.

MARRIED,

In this town, by the Rev. Dr. Baldwin, Mr. H. L. Ingraham to Miss Abagail Trask.

On Wednesday evening last, by the Rev. Mr. Sharp, Mr. John W. Donallan to Miss Sarah Marshall.

On Sunday morning last, by the Rev. Mr. Wayland, Mr. John Smith to Miss Betsey Rogers.

In Taunton, Mr. Allen Field Taylor, merch. of Providence, to Miss Abby Williams Tisdale, daughter of Joseph Tisdale, Esq.

In Raynham, Mr. Benjamin Seaver, of Taunton, to Miss Susan L. Hull, daughter of Rev. S. Hull, of Raynham.

In Providence, Mr. Barnum Field, of Boston, to Miss Frances L. Field, daughter of Richard M. Field, Esq.

In Pawtucket, Mr. Nathaniel Lazel, Jr. merchant of Bridgewater, to Miss Ann Wilkinson, daughter of Abraham W. Esq.

In Wickford, R. I. Dea. Wm. Tilley, of Newport, aged 84, to Mrs. Elizabeth Boone, of Warwick, aged 73. The Deacon has 10 children now, 75 grand children, and 25 great grand children.

In New York, Mr. Benj. Clapp, of that city, to Miss Ruth Houghton, daughter of Dea. H. of Milton, Mass.

At Augusta Me. Mr. Samuel Cummings, 2d, of that place, to Widow Sarah Folsom of Hallowell.

DIED,

In this town, Mrs. Sarah D. Foster, aged 37, widow of the late Mr. Nathan Foster, of Charleston, S. C.—Mrs. Lydia Moore, aged 75—Mr. David Hollis, printer, aged 34.—Mrs. Anna Kuhn, wife of Mr. George Kuhn, aged 84.—Mrs. Betsy Snow, widow of the late Mr. Royal S. aged 56.—Miss Tammy C. Greenleaf, aged 65, formerly of Gloucester.—Joseph Henry, son of Mr. Isaac Murdock, aged 3 years.

On Tuesday, Mary-Ann, eldest child of Mr. Gilbert Field, aged 2 years and 2 months.

On Wednesday morning, Miss Harriet Maynard, aged 22.

On Thursday morning, Mr, Benjamin White, aged 79.

In Roxbury, Mrs. Elizabeth Lethbridge, aged 67.—Charlotte Rebecca, only daughter of Mr. Nathaniel Freeman, aged 2 years.

In Charlestown, Capt. Daniel Smith, aged 62.—Nathaniel, aged 6 months, child of Mr. N. T. Stone.

In Cambridge, Mrs. Rebecca Moore, aged 74.

In Medford on Thursday last, Mr. Thomas Belcher, aged 23.

At Lexington, Dea. James Brown, aged 63.

In Dedham, Edward W. son of the Rev. Wm. Montague, aged 7.

In Salem, Miss Mary Stetson, aged 18, daughter of Mr. Wm. S.—Mrs. Isabella Austin, aged 47, wife of Mr. Richard A.

In Newbury, Capt Samuel Lunt, aged 54.

In Haverhill, Ebenezer Gage, Esq.

In Worcester, Mrs. Lois Thing, aged 39.

In Hardwick, Timothy Paige, Esq. aged 64.

In Rutland, widow Elizabeth Fessenden, relict of the late Hon. John Fessenden, aged 7[illegible]

In West Boylston, on the 14th ult. Mr. A[illegible] Bigelow, aged 67.

In Sterling, widow Ann Fairbank, aged 82.

In Sturbridge, Mrs. Nancy Prouty, wife of Mr. Abijah Prouty, aged 23.

In Westminster, Mass. Lieut. Pelatiah Ev[illegible]ett, a revolutionary officer, in the 71st year of his age.

In Taunton, Mrs. Sarah Reed Woodward, aged 27, wife of Mr. Elkanah W.

In Raynham, Miss Abigail Dean, daughter of Mr. Job Dean, this being the 10th child he has lost.

In Foxborough, Mrs. Susan Carpenter, wife of Lieut. John Carpenter, aged 53.—Mary B. Bird, aged 6 years, daughter of Rev. Warren Bird.—Mr. Ebenezer Belcher, aged 52.—Deacon Samuel Belcher, aged 78.—Dr. Samuel Allen Kingsbury, aged 27.—Mrs. Lois Nason, wife of Elias Nason, Es. aged 53.—Anson Carpenter, aged 9 years.—Mrs. Sarah Bird, wife of Mr. Elijah B. aged 68.—Mrs. Carpenter, wife of Mr. Anson Carpenter.

In Portsmouth, N. H. Lyman Spalding, M. D. aged 46.

In Montpelier, Vt. Dr. John Crosby, aged 54.

In Phila. Alexander Sidney Coxe, Esq.—Horatio, only son of Dr. N. C. Nancrede, aged 4.

At Baltimore, Oct. 21st, Hannah Foster, aged 42, formerly of Boston.

In Portsmouth, Va. Mrs. Tamzin Smith, wife of Capt. John S. a native of Orleans, Ms.

In S. Carolina, Judge Brevard.

In Truro, Ohio, Mrs. Sarah Morris, wife of Thomas M. Esq. The deceased was recently from Wareham, Ms. and her maiden name was Read.

In New Orleans, Capt. Joseph Mudge, of Lynn.—Mr. Nathaniel Locke, of Maine, aged 30.—Mr. Joel Holden, of Boston.

At St Pierres, Mr. Jacob Porter, of Charlestown, aged 25, mate of sch. Eliza & Nancy.

Three new Editions

OF

WINCHELL'S WATTS,

BEING an Arrangement of Dr. WATTS's Psalms and Hymns, with a valuable Supplement.

JAMES LORING, AND LINCOLN & EDMANDS, to accommodate the various tastes of the patrons of this approved work, have just published three new editions, on large and small type.

The *pocket size* is printed on a handsome nonpareil type, and is sold at 1 dol. single—10 dols. a dozen.

The *convenient 18mo. size*, embellished with an elegant likeness of Mr. Winchell, is printed on a pica type, and calculated for those who wish for easier reading. This size, instead of 1,50, as stated in the Proposals, is sold at 1, 25 single—and at the low rate of 12 dols. a dozen.

The large 12mo. size, with the likeness, is printed on an open, handsome type, and fine paper. This fair and expensive impression is calculated for the aged, and for the pulpit. All the different editions may be obtained in elegant bindings, at proportionate prices, from 2 to 3 dollars.

***Copies of the two former editions may also be had of the publishers, the first in 24mo.; the 2d in two columns, duodecimo.—Price of each 75 cts. 7,50 per dozen. The sale of the edition in two columns has been so rapid, that another edition of 10,000 copies, in that form, is already in the press.

☞It must be gratifying to the friends of this excellent Hymn Book, that it meets with such patronage as to warrant the publishers to incur the heavy expense of these extra editions; and it is hoped they will still continue their influence to introduce it into new societies.

N. B.—The Publishers have been gratified in noticing, that the Warren, Boston, Cayuga, Chemung, New London, Hartford and Cumberland Associations have recommended in their Minutes this improved Hymn Book for public worship; and respectfully solicit other Associations to examine its merits, and, if approved, to insert recommendations in their Minutes.

☞Winchell's Watts is for sale by Rev. E. Cushman, Hartford; Mr. G. J. Loomis, bookseller, Albany; Collins & Co. New York; M. Carey & Son, Philadelphia; Rev. E. Comstock, Auburn, &c. &c. Nov. 10.

NEW MEDICAL BOOKS.

AN Introduction to the practice of Midwifery, by Thomas Denman, M. D.—Licentiate in midwifery of the College of Physicians, London:—from the last London edition, revised by the Author—with Notes and Emendations—by John W. Francis, M. D. Professor of Obstetrics and the Diseases of Women and Children in the University of the State of New-York, &c. &c.

Observations on the use and abuse of Mercurial Medicines in various diseases, by James Hamilton, jr. M. D.—just published and for sale by R. P. & C. Williams, Cornhill-square, where will be found a great variety of Medical and Miscellaneous Books. Nov. 10.

Barrett's English Grammar.

FOR sale by LINCOLN & EDMANDS, No. 53, Cornhill, a Grammar of the English Language, containing a variety of critical remarks, the principal part of which are original. By *John Barrett*, Teacher of the Greek, Latin and English Languages. Pr. 50 cts.

☞This is an original and very valuable work, and merits the particular attention of the instructers of English Grammar.

Nov. 10.

Just published

BY R. P. & C. WILLIAMS, *Cornhill-Square*,

A description of the Island of St. Michael, comprising an account of its Geological structure, with remarks on the other Azores, (or Western Islands.) Originally communicated to the Linnæn Society of New England, by John W. Webster, M. D. Cor. Sec. L. S. N. E. with plates and maps. Nov. 10.

Cheap Edition.

HENRY MARTYN.

JUST received from New-York, and for sale by JAMES LORING, *Memoir* of the Rev. *Henry Martyn*, B. D., Late fellow of St. John's College, Cambridge, and Chaplain to the Honourable East India Company. By John Sargent, Jr. "And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."—Rev. ii. 3. Third Amer. Edition. Price one dollar.

DR. WILLIAM INGALLS

HAS REMOVED FROM

School-street to No. 1, Bumstead Place,

Oct. 13 COMMON-STREET.

POETRY.

PARAPHRASE OF A PART OF PSALM CXXX.

From sin's dark depths, my God, to thee
I pour in tears my fault'ring prayer:
O hear my cry of agony;
O save me—save me from despair!

For if thy justice should pursue
Whate'er of guilt thine eye hath known,
Oh, who could bear thy piercing view,
Or stand before thy awful throne?

But Thou canst burst the two-fold chain
That binds me still to sin and wo;
And Thou canst cleanse the earthly stain
That tells my fall before my foe.

O free me! cleanse me! bid me live!
And bondage, guilt, and death remove!
And while I tremble, still forgive;
For Thou art mercy, Thou art love.

Then be thy mercy reconcil'd,
Boundless, unmerited, and free,
Saviour! receive thy long-lost child,
His life, his hope, his all in thee.

FOR THE WATCHMAN.

The following effusion was the production of a young lady, about fifty years ago.—The Preceptor of an academy, then in high standing, wishing to add celebrity to the institution, determined to erect a dancing hall, and to send to France for an instructor. Finding the following lines on his school desk, deposited by some unknown hand, he abandoned his scheme.

Good manners is a noble thing,
We all agree upon,
That children may our honor sing,
When we are dead and gone.

But where shall we apply for rules,
Our children to advance,
Shall we consult our Bibles well,
Or make a voyage to France?

Shall we teach children bowing rules,
To move and step most light,
At great expense maintain such schools,
While God abhors the sight?

When we lie gasping here for breath,
Shall we our children tell,
That when our eyes are closed in death,
They step the minuets well?

Where shall we seek and find a man,
Who dares pretend to say,
Addressing God with lifted hands,
For dancing schools he'll pray.

MISCELLANY.

THOUGHTS ON THE MINISTRY.

[Extracted from the Theological Repertory, a valuable Evangelical Magazine, published monthly at the City of Washington, by Episcopal Clergymen.]

The same divine economy by which the salvation of believers is connected with the preaching of the gospel, likewise provides that this means of salvation shall, in all ordinary cases, be efficacious in proportion to the fidelity, skill, and ability with which the sacred function is discharged. From the earliest history of the kingdom of God on earth, to the present period, its interests have been advanced, whether by revival or extension, by a human instrumentality; and the qualification of its ministers, in nearly or quite every instance, have been proportioned to the importance of the good which they have been employed to effect. But the most essential of these are of a moral character. The qualifications of Moses and Aaron, both acquired and supernatural, were of an eminent order; but the success of their ministrations depended less on the *possession* of these qualifications, than on the proper *application* of them. The same remarks, and especially the latter, can be made of Samuel, of David, and of all the subsequent prophets. These ministers of religion possessed, in *many* instances, eminent original and acquired qualifications for their respective offices; and, in every instance, were furnished with supernatural endowments which supplied any absence or deficiency of others that might happen to exist. It hardly becomes us to attempt to specify the particular qualifications on which the successful exercise of their ministry most depended; or of the many which Divine Providence saw fit to confer, to exclude any from their appropriate share in the results to which they jointly conspired. But in this conclusion we are certainly warranted, by all the examples adverted to, that *fidelity* in the immediate discharge of their functions, and consequently, those moral and spiritual dispositions and principles which laid the foundation of this fidelity, were indispensable to their success; a conclusion which, perhaps, will universally hold good of no other order of ministerial qualifications.

Hence, the moral dispositions, and those habits and traits of character into the formation of which these dispositions chiefly enter, are emphatically specified in every enumeration of ministerial qualifications furnished in the New Testament. And let the character of the most eminent and useful christian ministers be carefully analysed, and it will be soon found, that nearly all the qualities which establish their claim to a just distinction, and contribute most to their usefulness, are of this class. Luther, without his piety, his habit of prayer, his love to God, and charity for man, would have exhibited neither the zeal, the diligence nor the strength of character, in any one point, which rank him among the greatest of reformers, and the most useful ministers of the Christian church.

Were it to my purpose, it could be easily shown, that orthodoxy in the faith, uprightness of practice, extensive acquirements in theological learning, wisdom in devising plans of usefulness, & perseverence, promptitude, and skill in carrying them into effect, together with the most impressive eloquence, in writing and utterance, can be directly traced in a vast majority of the most signal examples, to the grace of the Holy Spirit reigning in the soul and invigorating the whole intellectual frame. Were this grace more earnestly sought by the ministers of the church, and by their congregations in their behalf, their characters would soon acquire an elevation and a lustre, and their ministrations an influence and efficacy, hitherto unknown.

Not a few have exhibited clearly the evidence of a radical change of character, effected some months or years after their deceitful hearts or misguided judgments had profanely obtruded them into the holiest of offices. Some, and it is to be regretted that the instances are so few, who had commenced the work with a slender and inadequate stock of theological and other useful learning, have repaired the deficiency by their future diligence, amidst the necessary and almost constant interruptions of their official avocations.—Many have corrected the faults of their utterance, and all have in their power to improve themselves in this respect, without the absolute loss of any of their precious time, or its diversion from more important duties. But the amplest field of improvement to ministers, lies precisely where it should be their duty and perpetual aim to point the footsteps of their flocks—in the acquirement of holiness of heart, and the formation and strengthening of habits of self-denial, deep spiritual communion with God, of faith, patience, meekness, purity, sincerity. The clergyman who exhibits a daily growth in piety, manifesting itself in these fruits, can hardly fail to be highly useful, whatever may be his endowments in other respects. Nor will his other qualifications be likely to remain stationary. His growth in grace itself implies such a fixed and watchful habit of attention both to the matter and manner of his public and private duties, as must lead directly to the acquisition of more knowledge and more skill in every thing relating to their proper performance.

These remarks have been induced partly by what I have always considered a fault in most of the lessons which are given to candidates for orders, and young clergymen, on the improvement of their minds, and the manner of discharging the duties of the parish and the pulpit. The basis of ministerial excellence in general, is admitted to consist in sincere and fervent piety. And in no treatise ever written on the subject, perhaps, has this important truth been entirely suppressed. But I greatly err, if this piety ought not to be inculcated as the living and permanent principle of every truly useful and excellent ministerial qualification, *in particular*. I mean not that it shall supersede, but lay the foundation, and secure the cultivation, of whatever useful acquirement, whether of the understanding or of the heart, can be pressed into the service of the sanctuary. Thus, in the driest and most abstruse branches of literature and science, which a clergyman ought to cultivate, what should hinder his faith and love, and the holiest aspirations of his heart, not only from supplying the motives to his diligence, but fixing their own impression on every new idea he acquires, and turning it over to that store of intellectual riches by which even his piety is strengthened and invigorated? It is unquestionable, that the decent gravity of deportment which not only so well becomes, but is a kind of indispensable requisite of the christian minister, can only be acquired by long-continued, and intimate intercourse with God. And whence are all the wayward passions, and propensities of our corrupt nature, which, if left in action, would oppose an impasable barrier to ministerial usefulness, to be corrected and subdued except by a direct supply of grace from on high? The co-operation of the will and the exertions of the individual, are, of course, supposed. But his own exertions, unassisted by a higher and holier agency, could effect nothing more than a plausible and superficial correction of the evils, while their root retained their vigour, and struck in some new direction, still deeper in his constitution.

Even Cicero taught that the basis of all pathetic eloquence must be laid in the moral qualities of the heart. But what cultivation of these qualities so effectual, what sentiments so capable of sublimating the conceptions, and meliorating the heart, as those which genuine, evangelical piety supplies? Hence, other things being equal in two preachers of the gospel, he is always the most eloquent in whose heart divine grace has wrought the deepest, and whose mind is most richly imbued with its influence. And it is superfluous to add, that he is likewise the most profitable labourer in the church.

In ordinary times, God commits the prosperity of his kingdom in the world, to the fidelity of his ministers! Well may they tremble. And can they be faithful, while neglecting to secure and to pursue every advantage within their reach? Among these, certainly, their personal qualifications rank first.

ENVY.

The man who envies another, says an English writer, acknowledges him to be superior to himself. The truth of this assertion is manifest to every careful observer; but it seems to have been forgotten by the envious. Did they think that their slanderous tales, their base misrepresentations were only so many proofs of their own inferiority, scandal would be banished from the walk, the tea-table and the evening party. Envy is one of the vilest passions. If persons possessed of it, meet with one who by far excels themselves, and whose virtues and merits, their narrow minds cannot comprehend, instead of endeavoring to imitate, to equal or excel him, they use their utmost exertions to bring him down to a level with themselves. Spies are placed around him, to watch his conduct, to note every words he speaks, every action he performs, and sets his crimes in order against him. A being who possesses no vices, or weaknessess himself; who never needs the indulgence of the world for his own misconduct, may laugh at the frailties and follies of his fellow creatures; but such a being is not to be found among mankind. We are all liable to err, and may fall when we stand fast. Instead then of ridiculing the misfortunes of others, we should endeavor to conceal them, and should declare them to the world, only when it may be necessary for the good of others. The envious do not always confine themselves to "the truth, the whole truth, and nothing but the truth." They often exaggerate, and misrepresent the circumstances they relate; and studiously circulate their reports among all classes of society.

Vulgar Prejudices against Literature.

It is "more in pity than in anger," that we lament over the prejudices that the vulgar retain against science and literature; though too often, the professors of both are totally dependant for all the comforts of life on the dictum of the public. What a "rueful martyrology," indeed, do the lives of philosophers and literary men present! yet what a glorious host, what a splendid assemblage of all that is lofty, and magnificent, and sublime, in human nature, do they constitute! What generous heart does not echo back the fine ejaculation of Wordsworth, "Oh! that my name were mingled among theirs, How gladly would I quit this mortal sphere."

Blot them out from the history of the world, and what would be the result? what would remain behind but "the iron memories of kings and conquerors?" What have civilization, and all the elegance of domestic life, depended on, but their agencies? and though many of them closed their eyes in death,

"With a sigh to find
The unwilling gratitude of base mankind!"

yet time, who is the best chronicler of all that is either worthless or praise worthy, has dispelled the shadows which hovered around them, and fixed them in beauty on that rock, which is seen of all, and in that rank of estimation, which their merits deserve.

Had Columbus contented himself with being a weaver, or Shakspeare with being a wool-stapler, or Capt. Cook with being a cabin-boy, or John Locke with being a surgeon, or Sir Richard Arkwright with being a hair-dresser, or Benj. Franklin with being a printer, or James Furguson with being a shepherd, we do not think that either science or society would have had much reason to rejoice.

Genius will assert its native supremacy; and let not the ignorant or the vulgar suppose, that any effort of theirs will lower its triumph in the opinion of the wise and good. It is like a light set on a high hill, which cannot be hid. The lightnings of envy, and the thunders of malice, flash and rumble far below, leaving it in the pure ether of heaven, encompassed with the splendours of beauty and majesty.

GERMAN REFORMED CHURCH.

The General Synod of the German Reformed Churches was held at Hagerstown, Md. September, 1820. Returns are made from 369 congregations. The whole number of congregations belonging to this church in the United States is about 500, and the number of Ministers not more than 90. In some instances a single clergyman has charge of 10, 11, or 12 parishes. Of the 500 congregations, about half are in Pennsylvania, more than 50 in Ohio, and others in Maryland, Virginia, the Carolinas, Kentucky and Tennessee. The services are universally held in the German language, except in a few of the larger towns, where English and German are used, conformable to the Heidlberg Catechism and the sentiments of Zuinglus. The most important act of the last session of the Synod, was a resolution to found a Theological Seminary, to be under the control of twelve Superintendants, chosen every three years by the Synod. Fredericktown, in Maryland, has been selected for the location of the Seminary, and the Rev. Mr. Milledoller of New York, has been chosen the principal. The inhabitants of Frederictown have become responsible for $12,000.

FRESH GOODS.

JOHN B. JONES, No. 37, Market-street, has received per ship Trion, from Liverpool,

1 case new and very neat patterns of Jewelry, consisting of Pearl, Garnet, Topaz, Jet and Paste Ear Knobs, Broaches and Finger Rings, in sets to match, or separate.

1 case rich indispensable Tops—Buckles—Waist and Shoe Clasps—Snaps—Seals—and Keys—Ribbons—Chains—Medalions—Hooks and Eyes, and fancy Articles, &c.

1 cask elegant Bronzed and Gilt Astral Shade, Mantle and Hanging Lamps—Watch Makers' Materials and Military Goods.

2 casks Britannia Tea and Coffee Pots—Table and Tea Spoons.

ALSO, by way of New York,

1 cask fine Cutlery—1 do. plated Candlesticks—Snuffers and Trays—Decanter Stands—Table and Tea Spoons—Ladies' elegant Work Boxes—Ladies' Gold Patent Levers—Watch Chains—Seals & Keys—elegant Steel and rich gilt Indispensable Clasps, &c.

1 case very rich London Pearl Necklaces and Bracelets—Ear Drops—Head Ornaments and Brooches to match—Pearl, Topaz and Amethyst Rings—Pins and Ear Knobs—fine Gold, Jet Set Jewelry—Jet Head Ornaments—*Coral Necklaces* and *Ear Rings*—Filagre and other Ornaments—1 Ladies' elegant Musical Work Box, with fine gold implements. Aug. 17.

FRESH GOODS.

JOHN GULLIVER, No. 6, Marlboro' Street, (a few doors south from the Marlboro Hotel,) has for sale, 30 pieces Black, Maroon, Blue, Drab, and Pearl coloured plain and figured Bombazetts—White, Green, Black, Red, and Yellow Flannels—Black and Slate Worsted Hose—Gentlemen's and Ladies' Beaver Gloves—Russia and American Diapers—Silk and Tabby Velvets—Green Table Cloths—Blue, Drab and Pearl coloured Pelisse Cloths—Superfine and common Ginghams—Black Italian Lustring. These together with a general assortment of English and Domestic Goods, will be sold by the piece or yard, on liberal terms.

☞ No variation from the prices named.
Oct. 13.

Wrentham Academy.

ELISHA ANDREWS, begs leave respectfully to inform his friends, and the public that he has taken the Academy at Wrentham, where every facility will be offered to those who are disposed to pursue an English or Classical education. Term to commence Oct. 4.—St. 22.

NOTICE.

THE Co-partnership heretofore existing under the firm of

True, Green & Field,

is this day dissolved by mutual consent.

BENJAMIN TRUE,
PETER N. GREEN,
Boston, Oct. 18, 1821. BARNUM FIELD.

THE Subscribers give notice that they shall continue to publish the AMERICAN STATESMAN, and execute every kind of BOOK and JOB PRINTING, under the firm of

True & Green,

at the old stand Merchent's Hall, Boston.

BENJAMIN TRUE,
Boston, Oct. 18, 1821. PETER N GREEN.

THE CHRISTIAN WATCHMAN will in future be published by the subscriber, late of the firm of *True, Green & Field*, at Merchant's Hall, to whom all letters and communications concerning the same must be directed, and who will be ever ready to accommodate his Friends with the various kinds of JOB PRINTING at his office.
Boston Oct. 18, 1821. BARNUM FIELD.

MUSICK FOR SINGING CHOIRS.

JAMES LORING, offers for sale on liberal terms at his MUSIC BOOK STORE, No. 2, Cornhill:

Songs of the Temple, or Bridgewater Collection of Church Musick, latest editions—Village Harmony—Winchell's Sacred Harmony, containing 120 tunes of approved excellence. Price 37 1-2 cts. single. 3 50 per. dozen.—Sacred Musick, selected for the use of the First Church in Boston.—The Musical Reader, or Practical Lessons for the Voice.

Handel's Messiah—Haydn's Creation—Old Colony Collection of Anthems—Lock Hospital—Harmonia Sacra—Hubbard's Anthems—Callcott's Musical Grammar—Hollman's Essay on Musickal Harmony. Massachusetts Compiler, &c. &c.

Also, at said store the following Favourite Pieces of Musick in Pamphlets:—Handel's Grand Hallelujah Chorus—Canaan a choice piece by Leach—Williams's O Lord God of Israel—Judgment Anthem—Funeral Anthem—Chapple's Anthem O come let us sing, &c.—Handel & Hayden's Chorusses—Mitchell's Lord's Day—Christian Reign, together with Thanksgiving, Christmas, Ordinations, and other impertant occasions.

☞ The Farmer's Almanack—The Christian do, Clergyman's and the Miniature Almanack's, by the groce dozen or single. Country traders supplied with all the School Books in general use.

BRITISH PIECE GOODS.

RECEIVED by the Mount Vernon, Falcon, and Suffolk, from Liverpool—the following Seasonable Goods, which are offered for sale at fair prices, *for cash, or on short credit*, at No. 68, STATE-STREET, viz:—

Plain and Figured Bombazetts,
Wildbores—Rattinetts,
Coronation Check—Tartan Plaids,
Valencia, Toilinet and Swadsdown Vestings,
Plain and Printed Cassimere Shawls,
Black, Yellow, Green, and White Flannels,
Rose Blankets, 7-4 to 11-4,
Fearnoughts and Coatings,
Drab Broadcloths and Kerseys,
Blue and Drab Pelisse Cloths,
Men's and Women's Beaver Gloves, some lin'd with Fleece,
Men's real Buck Gloves,
Youths' and Misses' Lined Fleecy and other Beaver Gloves,
Black Kid Habit Gloves,
Men's and Women's Black and White Silk Gloves and Hose,
Plain and Figured Poplins,
9-8 Dark and Light Prints,
Blue and White, and two Blue Prints,
Two Greens and Brown and Yellow Prints,
Common Plate Prints,
Copperplate and other Furnitures,
Colored Sarsnet Cambrics,
White Cambrics and Jackonets,
6-4 Sacharilla Muslins,
6-4 Figured Leno Muslins,
7-8 Imitation Cambric Pocket Hdkfs, some very fine, with embroidered corners,
Printed Pocket Hdkfs.
White and Colored Bordered Do.
3-4 and 6-4 Dimoties,
Fine Mourning and Fancy Ginghams,
Britannia Handkerchiefs,
Fancy Cravats, a great variety,
Tabby Velvets, black, blue, grass-green, olive, brown, maroon, and drab,
Brown Linens—Millinetts,
Mixed, and Bundle London Pins,
London Quality Bindings,
Silk Twist and Twist Buttons,
Worsted Slide Braces,
Cotton Net do.
White and Colored Bed Lace, &c. &c.

Also on hand—A good assortment of French and Canton Goods—Italian Sewing Silk—Flag and other Silk Hdkfs.—Webb's patent Suspenders, &c. THOMAS TARBELL.
Sept. 29.

Endless Amusement.

JUST received and for sale by JAMES LORING, No. 2, Cornhill. Price 88 cents.—*ENDLESS AMUSEMENT*; a collection of nearly 400 entertaining experiments in various branches of science, viz: Accrostics, Arithmetic, Chimistry, Electricity, Hydraulics, Hydrostatic, Magnetism, Mechanics, Optics, Wonders of the Air Pump, Art of making Fire Works &c. The whole so clearly explained as to be within the reach of the most limited capacity. With Engravings.

KNOWLEDGE of NATURE.—JAMES LORING has for sale No. 2, Cornhill, Price 63 cents.—An easy Introduction to the Knowledge of Nature. Adapted to the capacities of children By Mrs. Trimmer with Plates. Oct. 20.

IN THE PRESS,

AND will soon be published, A MEMOIR OF THE LIFE AND CHARACTER OF THE LATE REV. *SAMUEL BACON*, A. M. with an exposition of the various benevolent objects in the advancement of which he employed the last years of his life, and terminated on the Coast of Africa, in May, 1820—Prepared principally from materials left by himself—By a Gentleman of the City of Washington.

Terms to Subscribers—The work will form a single 8 vo volume, printed on fine paper, and be delivered in boards for $1 50, or neatly bound, for $1 75.

☞ Subscriptions received by *R. P. & C. WILLIAMS*, Cornhill-square. Sept. 22

Ward's Farewell Letters.

JUST received and for sale by LINCOLN & EDMANDS, No. 53, Cornhill,

"Farewell Letters to a few friends in Britain and America, on returning to Bengal.—By William Ward, of Serampore. Price 75 cts.
Sept. 15.

JOHN B. JONES,

No. 37, MARKET STREET

HAS received, per ships *Falcon* and *Suffolk* from Liverpool, an extensive assortment of *London, Sheffield, & Birmingham Goods*. Which will be sold on the most reasonable terms for cash or approved credit: comprising GOLD and SILVER WATCHES of superior workmanship, in particular for retail custom—WATCH MAKERS' TOOLS and MATERIALS—PEARL, JET, GOLD and PASTE JEWELRY—the low priced PLATED WARE—BRONZED and GILT LAMPS—BRITANNIA WARE—CUTLERY and STEEL GOODS:—With a great variety of FANCY ARTICLES in the line, both useful and ornamental. A complete assortment of

MILITARY EQUIPMENTS.

☞ J. B. J. continues to Manufacture extensively, and in a superior style, every description of SILVER PLATE.

Oct.

Pelisse Cloths and Bombazets—Chintz

☞ AN EXTENSIVE ASSORTMENT

JAMES BREWER,

HAS just received, (Sept. 15,) 2 bales elegant PELISSE CLOTHS, principally light colors, Drab, Slates, Navy Blues, &c. which he is going for $2,75 per yard only.—N. B. This is about 10 per cent cheaper than can be obtained at any other store in Market-street.

Also—On Hand, received by the latest arrivals, 250 pieces BOMBAZETS, well selected Figured, Twilled and Plain, 1s6 to 3s per yard superior quality. 1 case LINEN DAMASK.

☞ Please to observe the prices:—6-4, 4s6—7-8—3-4—7s6—and 12-4—13s6—finest quality. (Linen, recollect.)

Likewise, 1 case elegant FURNITURE PIPES, just received, and 1 do. COPPERPLATES, 20 cents, superior quality—200 yards fine AMERICAN SHEETING, 1s per yard—an extensive assortment of LINENS, &c. &c.
Sept. 22.

BOOKS,

PRINTED and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill.

Lock Hospital Collection, quarto, $3,00.
Old Colony Collection of Anthems, 2 volumes quarto, 6,00.
Handel's Messiah, quarto, 3,00.
Callcott's Musical Grammar, 2,25.
Watts on the Mind, with Questions, 62 1-2cts.
Mason on Self Knowledge, 62 1-2 cts.
Winchell's Watts, at various prices.
Morse's Watts, at various prices.
Florian's William Tell, 62 1-2 cts.
Gulliver's Travels, with cuts, 62 1-2 cts.
Doddridge's Rise and Progress of Religion in the Soul, with an Index of subjects, 1,00.
Doddridge's Lectures on Preaching and Qualifications for the Ministerial Office, 62 1-2 cts.
Doddridge's Sermons on the Evidences of the Christian Religion, 62 1-2 cts.
Doddridge's Plain and Serious Address to the Master of a family, 12 1-2 cts.
Memoir of the Early Life of Cowper, 62½ cts.
The New England Primer—Boston Primer—Franklin Primer—School of Good Manners each by gross or dozen.
Stillman's Sermons, 2 25.
Key to the Secrets of Free Masonry, 25cts.
Murray's Exercises, 37 1-2cts.
Ellerby's Improvement of Edwards on the Religious Affections. To which is added an Index of subjects, 87 1-2 cts.
Barbauld's Lessons for Children, 25 cts.
Blair's Catechism of Common Things, suitable for the lower classes of schools, 12 1-2cts.
Pope's Essay on Man, 12 1-2 cts
Booth's Apology for the Baptists, 62 1-2 cts.
Booth's Essay on the Kingdom of Christ, 50 cts.
Booth on Galatians, 31 cts.
Friendly Visit to the House of Mourning, 12 1-2 cts.
Eulogies and Orations on Washington, 1,75.
The Witness, a Baptist periodical publication, complete, 75 cts.
Baldwin on Baptism, 1,12 1-2.
Baldwin's Letters to Worcester, on Baptism, 87 1-2 cts.
Baldwin on the Danger of living without the fear of God, 12 1-2 cts.
Burnet's Life of Earl of Rochester, 62 1-2cts
Andrews' Examination of Universalism, 62 1-2 cents.
Winchell's Historical Discourses, 31 cts.
Search after Happiness, 12 1-2 cts.
Murray's Grammar, abridged by a Teacher of Youth, 12 1-2 cents.
Johnson on the Advantages and Disadvantages of the Married State, 12 1-2 cts.
Fuller's Care of the Soul 8 cts.
Payson's Bible above all Price, 10 cts.
Merrill's Seven Sermons on Baptism, 38 cts.
do. Letters on Baptism, 1,00
Channing on Duties of Children, 6 cts.
Essay on Infant Salvation, with answers to objections. Designed to comfort bereaved parents, 20 cts.
Alger's Elements of Orthography, 12 1-2 cts
Just published—Ward's Farewell Letters to his friends in Great Britian and America 75 cts. Sept.

JUST PUBLISHED BY

RICHARDSON & LORD, No. 75 Cornhill, an *Etymological Dictionary*, or *Analysis* of the English Language: containing the radicals and definitions of words derived from the Greek, Latin and French languages, and all the generally used technical and polite phrases, adopted from the French and Latin. By *Wm. Grimshaw*, author of a History of the United States, History of England, &c.

FARMERS ALMANACK 1822.

JAMES LORING has for sale *The Farmers Almanack* for 1822.

Also, The Christian's Almanack—The Clergyman's Almanack—Low's Almanack, and The Miniature Almanack. Either of the above by the Gross, Dozen, or Single.

☞ Country traders supplied with the School Books in general use on liberal terms.
Oct. 20.

"Buy the truth and sell it not."
ASSOCIATION SERMON.

JUST received and for sale by JAMES LORING, No. 2, CORNHILL, *price 12½ cts.* A *Sermon*, delivered before the *Warren Association*, in Newport, September 11, 1821. By *David Benedict, A. M.*—Text, "Buy the truth and sell it not."

MEDICAL LECTURES.

DR. INGALLS will commence his Course of Lectures on *Anatomy* and *Surgery*, on the third Wednesday in November next. *Boston*, Oct. 13, 1821.

ELEGANT BLACK CASSIMERE SHAWLS.

JUST received from Auction, 1 bale superior quality. *Also*, 1 case Canton CRAPE SHAWLS, very elegant.

No. 85, MARKET STREET.
Sept. 29. JAMES BREWER.

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PUBLISHED

No. 49—Vol. II....New S

Theological Miscellany.

CIRCULAR LETTER

Of the Cumberland Baptist Association, held at North-Yarmouth, October 3d and 4th, 1821.

ON THE PROPER USE OF THE MEANS OF GRACE

[Concluded from page 190.]

Permit us, dear brethren, to mention a few duties, which in our present situation demand our serious attention.

1. Let us hear the warning voice of the Spirit, and *remember* from whence we have fallen. This was the first duty that Christ required of the Ephesian church. Until this is done we shall not know how much we have lost, nor how far we have departed from God. Unless we know our loss and our sins, we shall not feel any disposition to regain the former, or repent of the latter. This was the way which Job pursued. He prayed, "Oh that I were as in months past, as in the days when he preserved me, when his candle shone upon my head, and when by his light I walked through darkness; when the Almighty was yet with me." It is usual for the new born soul to have ardent love, high joys, and great delight in the duties of devotion. His hours glide smoothly and happily away, and he is not apt to suspect that it will ever be otherwise.—He goes on so for a time, but, by and by, he is off his guard, slacks his diligence, is less watchful and suspicious of danger:—Satan seizes the unhappy moment, plies him with strong temptation—he yields;—he falls into sin. The holy Spirit is grieved away; intervening clouds thicken, his mind is darkened, his joys decline, he is led off into the wilderness, where his comforts die, and he wanders farther from God and duty.

Cannot some of you look back on the time of your emancipation from sin, and especially to visits to Christ, and recal to mind that blissful period? Your minds were clear, your hope bright, your heart was tender, your affections easily moved, your joys were high, your thankfulness great, prayer and every duty a delight, the Sabbath a pleasure, your communion sweet, the word precious, and the house of God, when you heard the joyful sound of the gospel, a little paradise below. But how is it with you now? Can you say that you have, all along, retained this heartfelt satisfaction in God and his commands? Or is it not a melancholy fact, that it is not now with you as it has been in months that are passed? But what have you gained by departing from God, and wandering in this wilderness world? Are not your minds beclouded, your affections dull, your hearts hard, your enjoyments few, duty almost a burden? But do you not find some intervals of tenderness, when you are dissolved into weeping, at the thought that your hearts have wandered so far from God? and that he in anger has left you to mourn under the hidings of his face? Have you not been pierced to the heart by these tender expostulations of your God? "Have I been a wilderness unto thee? Was I a land of darkness unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? Testify against me." How can we, dear brethren, bear up under these melting interrogations?

2. Let us be exhorted to repentance. This was the second duty that our Saviour urged upon the decayed church at Ephesus. "Repent," saith he, "and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place; except thou repent."—Here we see that utter destruction was threatened, in case they did not speedily repent. When a christian has left his first love, he is bound to repent and do his first works. It is in this way, and in this way only, that we can find evidence that God has restored to us the joy of his salvation. It is not unfrequently the case that churches, in a cold and backsliding state, are often confessing their sins with their mouth, and mourning at the remembrance of better days, while they continue to neglect those duties, which their situation most solemnly demands. They profess to be grieved that they have fallen, and become dead and formal, having lost the power and the enjoyment of religion. Still little or nothing is done, but to utter these daily lamentations. Such, God may address as he did Moses, "Why stand ye crying? Speak to the children of Israel, that *they go forward*." How must we appear in the sight of heaven, while we acknowledge our sins in forsaking the fountain of living waters, and yet hold on our way in revolting more and more from the true God? Let us remember, that the promise of mercy, is not to those who simply confess, but retain their sins, but to such as both *confess and forsake them*. If we are conscious that we have wandered from God, we must immediately begin to return. If we have neglected our secret and family devotions, we must immediately resume those duties. If we have failed to convene with the church at her public and private meetings, we must no longer forsake the assembling of ourselves together. If any one say he has no heart to perform these things, and must therefore be excused, he is in an alarming state indeed. Such a plea for continued omis-